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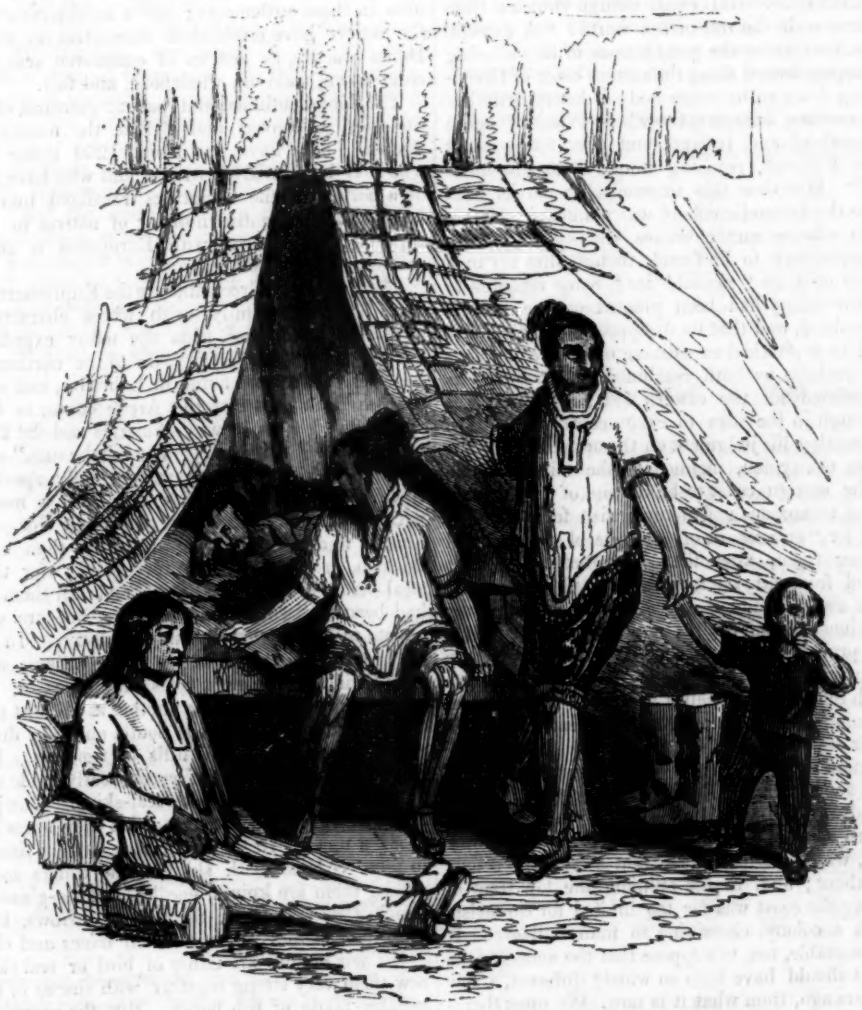
COLONIZATION OF GREENLAND.



[Interior of an Esquimaux House at Frederikshaab, on the western coast of Greenland.]

Towards the end of the tenth century an Icelandic or Norwegian rover, named Gunnbeörn, discovered the western coast of Greenland, having been driven towards it by a storm. Whether the scanty vegetation really appeared to him delightful, after the hardships he had endured, or he wished to tempt his countrymen to visit it, is uncertain; but the inappropriate name of Greenland came into use, and still continues the designation of a country described as "one immense glacier." Eirik the Red, having, as it is stated, committed a murder in Iceland, sailed for Greenland; and having spent some time on its inhospitable shores, returned with flattering accounts of its green and fertile valleys, and, by offering to conduct a colony to settle amongst them, procured his pardon. A number of vessels set sail, under his command and direction; but encountering a storm, several were cast away, or driven back to Iceland, and only about one-half reached their place of destination. Those however who did arrive set to work in earnest, and the foundation of a colony was laid, which flourished for three or four hundred years. "As the distance," says Dr. Henderson, speaking on the supposition that the Icelandic colony had been planted on the *eastern* shores of Greenland, "between the two countries was little more than two hundred miles, a regular intercourse was established between them; and the number of settlers increased so rapidly, that, soon after the introduction of the Christian religion, about the year 1000, a number of churches were built along the *east* coast, and a bishop was appointed to superintend the ecclesiastical affairs of

the colony. He was a suffragan to the Archbishop of Drontheim in Norway. For the space of more than three hundred and fifty years, a regular intercourse was carried on between the colony and Denmark or Norway. In the year 1406, the last bishop was sent over to Greenland. Since then, the colony has not been heard of. Its loss has been attributed to the wars which took place at that time between the Danes and Swedes, which prevented the trading vessels from putting to sea, and to the accumulation of vast shoals of ice around the coast, by which they have been rendered totally inaccessible."

At the last accounts of this colony, it was stated to be composed of nearly 200 villages. The question then arose,—Did the colony still exist, though shut out from all intercourse with the rest of the world? "A current, which issues from under the great masses of ice enclosing the Pole, runs southward along the eastern coast of Greenland, carrying down an immense body of heavy drift ice. This ice sometimes occupies the whole extent of ocean between Greenland and Iceland, and often forms a belt round Cape Farewell, reaching from 120 to 160 miles out to sea."* Had then this impenetrable barrier been formed since the Icelandic colony was planted in Greenland? Were villages and churches, Christianity, and a civilized people, still to be found, though shut up in a world of their own, by "eternal" ice? Some ventured to affirm that the colony had been planted on the *western* side of Greenland, and that its disappearance must have been caused by a piratical expedition, or by a contagious disease, or perhaps by both combined. But others as warmly contended for the eastern site; and there was romance enough in the idea to excite controversy. Dr. Henderson, resting his judgment on the opinion of Egede, a Norwegian clergyman, inclined to the opinion which supposed the eastern coast to be the site of the colony. He expressed an anxious and natural wish for its re-discovery, and for "an account of the state of religion and science among them, after they have been shut for so long a period from all intercourse with the rest of the world. That the descendants of the ancient colonists may still exist, although cut off from any supplies from Denmark, is rendered probable by the circumstance that in Egede's time the barrier of ice, as far as he explored it, did not connect with the shore, but left a space of open water, in which the inhabitants might catch a sufficient quantity of fish for their support."

The question seems now to have been set at rest by the exertions of an enterprising Danish officer, Captain Graah. He contrived, in 1829, to make his way from the western to the eastern coast of Greenland. There were no ruins to be found, which might indicate that a civilized people once dwelt there; and, in his opinion, the low tract of country along the coast was far too limited for the existence of such a colony, containing so many villages. It seems unreasonable, too, to suppose that the access to the eastern coast should have been so widely different, a few hundred years ago, from what it is now. We must therefore come to the conclusion, that the ancient Icelandic colony was planted on the western side, along the shores of Davis's Strait, where ancient ruins, especially of churches, occur, apparently putting the conclusion beyond a doubt. The cause of the extinction of the colony must be left to conjecture, though various causes might readily occur to any one, who considers the situation of the colonists at a time when intercourse was far from being regularly established.

The modern colonization of the western coast of Greenland is owing to the exertions of the Norwegian clergyman, who thought that the site of the ancient colony was on the eastern coast. Hans Egede, who had long meditated the attempt, at last being aided by subscriptions, and receiving the sanction of the authorities, planted a missionary settlement in the year 1721 on the western coast, near 64° north latitude. This he named Godthaab—Good Hope. He struggled with many difficulties for about ten years, when he was joined by the Moravians in 1733. After the missionaries had established themselves the Danes began to frequent the coast, and gradually a number of settlements were formed, which rank now as colonies of Denmark. These are, lying from south to north, Julianshaab (61° N. lat.), with 1400 or 1500 inhabitants; Frederikshaab, Lichtenfels, Godthaab, and New Hernhut, Sukkertoppen, Holsteinborg, Egedesminde, Christianshaab, Jacobshavn, Ritenbenk, and Upernavik, the latter lying on the shores of Baffin's Bay, as far north as 72° 48′. There are not above 300 Danish colonists in these settlements; but a considerable portion of the natives have established themselves at them. The Danes procure, as articles of commerce, seal-skins, fur, eider-down, train-oil, whalebone, and fish.

The long-continued and patient exertions of the missionaries to convert and civilize the natives are well known. They have now about 1200 under their care who may be termed Christians, and who have the benefit of a portion of the Scriptures translated into their own language. The entire number of natives in Greenland who have intercourse with Europeans is supposed to amount to about 6000.

The natives of Greenland are the Esquimaux, a widely-spread national family, with whose characteristics we have become familiar, from the many expeditions that have been made in recent years to the northern parts of America. They are found in Labrador, and spread over the American coasts of the Arctic ocean, in Greenland, and on the islands between America and the Pole, as far as they are inhabitable. "The inhabitants," says an old account of Greenland, "are, generally speaking, of a ripe olive colour (some also black), of a mean stature, with black hair, flat noses, and thick lips. They are nimble and strong, rather desperate than courageous, thievish, treacherous, and revengeful; for they would steal before the mariners' faces, and kill them after they had been well entertained by them, but are very affectionate to one another and their country. In the winter they come from the sea-shore to the valleys, where they have their little villages, consisting of caves, round like an oven, made close to one another at the foot of a mountain; their doors are to the south, and they draw off the water that falls from the hills by trenches. Before the doors they have a kind of porch neatly made of the ribs of whales, and covered with seal-skins. One part of the floor is higher than the rest; this they strew with moss to sleep upon. In the summer or fishing time they live in tents covered with skins. The things most valued among them are knives, needles, looking-glasses, &c., for which they will truck their bows, arrows, boats, nay, even their clothes, *but never their wives and children.*

"Their clothes are either of bird or seal skins; they sew them very strong together with sinews of beasts and needles made of fish bones. But the greatest art they show is in the structure of their boats or canoes, which are made of whalebone of an inch thick, and broad, strongly sewed together with sinews, and covered with seal-skins. They are from 10 to 20 feet long, and 2 broad, sharp at both ends like a weaver's shuttle. These boats they manage with one oar, about six feet long, with a paddle of six inches broad at each end. This they use with such dexterity and activity that one of our boats with ten oars cannot outrow them. They fish commonly with long and strong barbed darts, at the end whereof they fasten bladders, with an intention to make the fish, after he is struck, to spend himself with struggling to get under water."

This old account, which refers to the inhabitants of Greenland, is, on the whole, a very fair description of the Esquimaux generally. They are of "mean stature," rarely exceeding five feet, are of an olive or copper-

* 'Penny Cyclopædia,' article Greenland.

coloured complexion, and have repeatedly attracted the attention of travellers by their ingenuity. As to their "thievish" disposition, our readers may recollect one instance given in Sir John Franklin's Second Voyage, accompanied by an engraving from a drawing by Captain Back. The engraving represents "the Esquimaux pillaging the boats," and the account of the affair is exceedingly interesting, as showing the daring effrontery of the Esquimaux, and the coolness and humanity of Sir John Franklin and the officers with him. But that the Esquimaux are also an "affectionate" people we have had repeated individual instances, some of which have been recorded in the 'Penny Magazine.'

Our wood-cut represents the interior of an Esquimaux "cave" at Frederikshaab, one of the Danish settlements on the western coast of Greenland. It represents, therefore, the interior economy of one of those Esquimaux families who have come under the civilizing influences and instruction of the missionaries. There will thus be seen in it indications of a certain degree of comfort, and, we may add, refinement, not to be expected among the generality. But the mode in which the females dress their hair is common to the Esquimaux: in a drawing of "a young Esquimaux Woman of the tribe west of the Mackenzie," made by Captain Back, she is represented in the prevailing fashion, with her "black hair tastefully turned up from behind to the top of the head, and tied by strings of white or blue beads, or cords of white deer-skin."

FIRES IN LONDON.

[Abridged from the 'Statistical Journal.']

The total number of alarms of fires which have been attended by engines of the London Fire-engine Establishment, during the five years from 1833 to 1837, was 3359, or, on an average, 672 in each year, exclusive of fires in chimneys, known at the time to be such, which amount to a very large number, and are often attended with considerable danger.* But of this number, 343, or 68 in each year, were false alarms, and 540, or 108 in each year, proved to be alarms from fires arising in chimneys; there remain, therefore, 2476, or 495 in each year, which may be represented as fires, yielding an average of 41 fires a month, and, if chimneys on fire be included, an average of 50 a month.

Thus, then, the number of alarms of fires attended by the London Fire Establishment averages 13 a week, or not quite 2 daily; and the number of actual fires averages 9½ weekly, or 4 in three days.

Of the 2476 fires, the premises were—

Wholly consumed in	145 instances, or	5·8	per cent. of the whole number.
Seriously damaged in	632 "	25·6	
Slightly damaged in	1699 "	68·6	
		100·	

But it must not be supposed that the houses in the first class, which consists of those buildings in which the fire originated, and which were totally destroyed, were those in which the greatest amount of damage was sustained. If, therefore, the two first classes be added together, it will appear that, of the actual fires which occur, nearly one-third, or 31·4 per cent., commit serious damage. The following is a tabular view of the preceding causes of total destruction—

	No. of Instances.		
Distance from London	30	= 20·7	per cent.
Insufficient or tardy supply of water	20	= 13·8	"
Combustible nature of buildings	44	= 30·3	"
Small size of ditto	26	= 17·9	"
Excessive age of ditto	11	= 7·6	"
Extent of fire before arrival of engine	14	= 9·7	"
	145	= 100·	

* In 1836 the number of calls to chimneys on fire was 1530, and of false alarms, 623; but, as in some cases two engines from one station may have attended the same call, the number of chimneys may be stated at 100 per month, and of false alarms at 50 per month.

It may here be mentioned, that the number of buildings destroyed in the 145 fires belonging to this class was 182, or, on an average, 1¼ to each fire. In 13 instances 2 buildings were destroyed by a single fire; in 4 instances, 3; in 6 instances, 4; in 2 instances, 5; and in 1 instance, 8.

From an examination of the returns for each year, to which we will now proceed, it appears that the total number of alarms has considerably increased within the period under review. In 1833 the total number was 592, and in 1837, 717, an increase of 21 per cent.; but it will be observed that this arises principally from the great increase in the number of false alarms and chimneys on fire, and that the increase of real fires is only from 458 to 501, or 9 per cent., while the increase of false alarms is 50 per cent., and that of chimneys on fire is 69 per cent.

Number of fires occurring in each year—

Years.	Fires.	Chimneys on Fire.	Alarms.	Total.
1833	458	75	59	592
1834	482	106	63	651
1835	471	106	66	643
1836	564	126	66	756
1837	501	127	89	717
Total	2476	540	343	3359
Average	495	108	68	672
Increase between 1833 and 1837	9 per cent.	69 per cent.	50 per cent.	21 per cent.

The year 1836 presents an unusual number of fires, and it is stated that a great increase occurred in the same year in all parts of the United Kingdom.

The preceding Table exhibits a gratifying fact, that while the number of fires has increased in a comparatively small ratio, probably not out of proportion to the great increase of buildings which have been erected during the last five years, the activity of the London Fire Establishment has been instrumental in extinguishing a much larger number of chimneys on fire; and that the effects of speedy attendance, proper organization, and enlarged experience, are already visible in the increased security of the inhabitants of the metropolis.

This fact is shown in a still stronger light by the following statement of the number of houses totally destroyed or seriously damaged, in comparison with the number slightly damaged, in each year:—

Years.	Wholly Consumed.	Average.	Seriously Damaged.	Average.	Slightly Damaged.	Average.
1833	31	31	135	127	292	335
1834	28		116		338	
1835	31		125		315	
1836	33		134		397	
1837	22		122		357	
Total	145		632		1699	
Average	29		126		339	

From this account it appears that the number of serious fires was considerably less in 1837 than the average of the preceding years.

The number of fatal fires, in which the lives of individuals have been lost, has greatly increased; but as these cases generally arise from delay in giving an alarm, the Fire Brigade is in no way responsible for them.

Years.	Number of Fatal Fires.	Number of Lives lost.
1833	5	12
1834	5	7
1835	7	11
1836	14	14
1837	16	13
Total	47	57

Of the 11 deaths which occurred in 1835, it is expressly stated that only 2 could have been saved by any human effort; in the other cases life was extinct before an alarm was raised. Of the 14 cases in 1836, 8 were females, whose wearing apparel had caught fire, and who received such serious injury as to cause death; and of the total number in 1837, 9 arose from the same cause, 5 being adults and 4 children.

The next point to be considered is the seasons at which fires occur, with the view of discovering any circumstances which will develop more clearly the causes of these disasters, and lead to their prevention. With respect to the seasons of the year, the following Table will show that the winter months do not exhibit so large a preponderance of fires as might be expected. It is true that December presents not only the largest number, on the average of the five years, but that in each year, with one exception, the number which occurred in that month exceeded the average of each of the other months of the year: but the month next in order is May, and then follow March and July, which are within one of each other; indeed, so little variation does the season of the year, as regards heat and cold, make, that the number of fires in the months from May to October inclusive slightly exceeds that in the months from November to April, being 1241 in the former period, and 1235 in the latter.

A Statement of the Number of Fires in each Month of the five Years from 1833 *to* 1837.

MONTHS.	YEARS.					Total.	Average.
	1833.	1834.	1835.	1836.	1837.		
January	47	32	38	56	34	207	41
February	29	40	40	41	39	189	38
March	43	37	36	46	58	220	44
April	29	27	45	43	31	175	35
May	48	37	35	57	48	225	45
June	42	37	37	39	44	199	40
July	36	44	37	55	47	219	44
August	39	49	48	35	43	214	43
September	39	40	35	43	39	196	39
October	30	40	33	44	41	188	38
November	35	56	36	47	37	211	42
December	41	43	51	58	40	233	47
Total	458	482	471	564	501	2476	496
Average	38	40	39	47	42	41	..

On comparing the number of fires occurring on each day of the week, it appears that there is a slight excess on Friday, but not to such an extent as to furnish ground for any inference. There is, however, a decided falling off on Saturday, which occurs in each separate year; there is, therefore, reason for asserting the existence of some cause which occasions a smaller number of fires on that day than on any other day in the week. Sunday presents no exemption, which is consistent with the fact, that while on that day there are less fires in use for manufacturing or other processes, the danger of fires in private dwellings is greatly increased by the customary absence of a large portion of the middling and lower classes from their houses on that day, without any person being left at home to guard the premises. It is a fact, that a large number of fires occur in small and humble private buildings on the Sabbath evening, as well as in manufactories, in which the usual fires are necessarily maintained during that day, but which are usually left without proper attendance. Hence some of the most extensive conflagrations in these manufactories and warehouses occur on Sunday evening or Monday morning, the fire having smouldered unseen during the whole of the Sabbath.

The following is a statement of the number of fires which occurred on each day of the week during the 4 years from 1834 to 1837:—

Days of the week.	Total.	Average.
Monday	278	69
Tuesday	291	73
Wednesday	289	72
Thursday	299	75
Friday	304	76
Saturday	259	65
Sunday	298	74
Total	2018	504
Average	..	72

It will be interesting to examine the hours at which fires chiefly occur, and the following table will exhibit that fact very clearly. It appears that the number of fires is at the minimum from 5 till 9 o'clock in the morning, when it begins slightly to increase until 5 in the afternoon; at which hour the rate of increase becomes considerable, and continues until 10 and 11 o'clock, when the number is at the maximum; from which time it gradually declines until the dawn. Nearly one-half of the total number, or 48 per cent., occur between the hours of 7 in the evening and 1 in the morning; and nearly three-fifths, or 57 per cent., between 6 and 2. The steadiness of the rate, both of increase and decrease, is worthy of notice.

Number of fires which occurred at each hour, during the 5 years from 1833 to 1837:—

Hours.	Total No. of Fires.	Per Centage Proportion.	Hours.	Total No. of Fires.	Per Centage Proportion.
A.M. 5	50	2·02	P.M. 5	98	3·96
6	61	2·46	6	115	4·64
7	47	1·90	7	122	4·93
8	51	2·06	8	182	7·35
9	50	2·02	9	188	7·63
10	61	2·46	10	199	8·04
11	70	2·83	11	197	7·96
12	82	3·31	12	165	6·66
P.M. 1	77	3·11	A.M. 1	129	5·21
2	80	3·23	2	113	4·56
3	87	3·51	3	80	3·23
4	84	3·39	4	88	3·55

The average number of fires within the city was 71; of burning chimneys, supposed to be fires, 10; and of false alarms 8: without the city, the average annual number of fires was 422, or 6 to 1, as compared with the city; the average annual number of chimneys on fire was 100; and of false alarms 58. It is a remarkable fact, that the proportion of houses totally destroyed within the city, which might be supposed to be very great, on account of the usually crowded position, the aged condition, and defective construction of the buildings, is, on the contrary, very small. Out of the 145 instances of premises totally destroyed, only 7 were situated in the city; which, in proportion to the total number of fires, gives 1 case of total destruction to 51 fires within the city, and 1 case in 15 fires without the city.

The extent to which persons have protected themselves from the consequences of fire, by insurance, is shown in the following statement for the years 1836 and 1837.

Number of instances in which insurances had been effected—

On the building and contents	342	= 32	per cent.
„ only	120	= 11	„
On the contents only	180	= 17	„
Neither insured	423	= 40	„
Total	1065		

If this calculation holds good for the whole of London, two-fifths of the houses in the metropolis are entirely uninsured, and one-third only are insured for both the buildings and contents. The number insured for the contents exceeds that insured for the building.

Because you find a thing very difficult, do not presently conclude that no man can master it; but whatever you observe proper and practicable by another, believe likewise to be within your power.

Wisdom requires three things; knowledge to discern, judgment to weigh, and resolution to determine.

THE SCHOOL OF ATHENS.

['The School of Athens,' from Raffaelle's Fresco Painting in the Vatican.]

For want of a more appropriate or convenient expression, we commonly apply the word "historical" to certain classes of works; and we speak of a "historical" play, a "historical" novel, or a "historical" painting, as distinguished from other works of the same classes which are regarded as being purely of an imaginary character. The popular idea seems to be, that in a "historical" work the poet or painter seizes certain actual facts or circumstances, and making the ground of his work to consist of them, erects a superstructure of his imagination. Thus, the word "historical," as applied to these works, must have a wide range. Some historical plays or novels may be composed almost wholly of actual facts, though grouped according to the writer's taste or fancy; others may depart widely from facts, and yet, if they deal with actual characters or actual periods of time, may come under the designation of "historical." In this sense a "historical" work of Shakspeare, or Scott, or Raffaelle, may be compared to the rainbow, which is not, so to speak, a *reality*, but something more glorious; and yet, while it seems to reach into the heavens, rests for support upon the earth.

But where shall we draw the line of distinction between "historical" works, and works of pure imagination? The imagination must work upon realities; what man's "eye hath not seen, nor ear heard," it cannot "enter into his mind to conceive." The mischief arising from bad novels or other works of imagination is owing to the writer's faculty being perverted, and his making his employment of it a medium for weakening or perverting the minds of his readers. But we may safely lay it down as a general rule, that all great minds delight to employ the imagination for noble ends. We naturally turn towards what is great and grand and good; we instinctively honour the man who employs the genius which God has given him, not to sink us lower than we are, but to raise us above it, to adorn and elevate existence. The truly beautiful is always good.

But where, as we have already asked, shall we draw the distinction between those productions of genius which are classed as historical and imaginative works? Is there even a broad line of distinction between a "history" and a "historical" production which, nevertheless, is a work of imagination? Take a history, for instance, which purports to deal exclusively with facts. When a writer sits down to compose a history, he must either determine to give a rigid collection of facts, or he must set his imagination to work, to consider how he can best group his facts and characters, so as to make a good picture. If he is an indolent man, with a vivid imagination, careless about examining into the truth of what he sets down, but ever ready to conjecture how people looked and acted, and to guess at the motives that prompted them, he will produce, not a history, but a historical novel. On account of the errors and delusions which such works fostered, and by reason of the new lights shed upon the past, from the publication of ancient and original documents, the history of England has been entirely re-written within these few years past. And yet, though conscious of the danger of permitting the imagination to interfere with the composition of a history, and though impressed with the necessity of carefully investigating *facts*, we naturally lean towards the writer who saves us the drudgery of wading through

weary long volumes and years; and if we think we can trust him, if we feel in reading his work that he has himself most industriously searched old documents, and carefully weighed conclusions, we accept his comparative "abridgement" of history as a boon, feel grateful to him for enabling us to see the past in vivid colours and bold relief, and class his work among the contributions to the philosophy of history. And yet how much of imagination must there necessarily be in such a work? We have the consolation of knowing that its influence has been under control; but without it the book would be a lifeless mass. Such a writer, if he combine industry, judgment, and a vivid imagination; if, in short, he has an intuitive perception of the characters of men, and from a hint can trace a feeling or a motive, will produce a work, which, like the production of a great painter or a great poet, is not "history," but something greater and more profound than history.

The wood-cut at the head of this article is a copy of Raffaelle's celebrated painting in fresco of the 'School of Athens,' which, along with others of his fresco paintings, adorns the Hall of Sciences in the Vatican. (See a brief sketch of Raffaelle's life in the first volume, and also a recent number (408), of the 'Penny Magazine.') The 'School of Athens' was painted by Raffaelle in 1512. It illustrates the characteristics of his genius, both as a great painter and an architect. In front are the statues of Apollo and Minerva, while ranged on either side are statues of the Muses; and in the crowd, who may be taken as the representatives of the great men of Greece, are to be found real or imaginary portraits of the poets of antiquity and of more modern times. This picture would appear, at first sight, to exhibit to us clearly the distinction between a "historical" painting and a painting which we would class amongst the imaginative, though its basis may belong to history. Raffaelle's 'School of Athens' is certainly not a historical painting in anything like the usual acceptation of the term. It is purely an imagination—an ideal picture—and yet, is it not also "historical?" There never was such a scene as is there represented, in Athens, or anywhere else. And yet does it not deal with a great *fact* in the history of Greece and of man? Is it not a beautiful combination of all that we may fancy Athens was, in the long reign of her philosophy and art? Was not Athens long "the most celebrated nursery of arts and learning in the ancient world"—the fountain-head of much of the wisdom of the time—a "high school or university" for the then civilized portion of the globe? True, her philosophers often attempted matters far too high for them, and often wandered in a limbo of vanity: oftentimes, when one was about to open his mouth, might it have been said of him, as was said of the Apostle, "What will this babbler say?" and too often did her sophists show how dextrously they could play with words, as a juggler with balls, and make the worse appear the better. And the state of Athenian philosophy and idolatry makes the visit of Paul appear a truly sublime event—the "plain" man, with admirable tact, catching them in the widest range of their sophistry, and proclaiming to them the simple yet glorious truth contained in the doctrine of an "unknown" God! But, in looking at what Athens did for the human race, we must measure her philosophers and citizens, not by the severe test of Scriptural truth, but by the state of knowledge in the world where the light of revelation was unknown.

We know not that we can better illustrate Raffaelle's 'School of Athens,'—a far-famed work of art—than by quoting the "pen and ink" sketch of another great master in the art of composition. Gibbon's description, which we are about to quote, deals absolutely with facts, while Raffaelle's picture is only his *beau idéal* of the facts. But inasmuch as Gibbon groups together the characters and events of several hundred years, and gives us a vivid and highly-coloured—in some respects an imaginative—view of "the School of Athens," we may fairly regard his picture as a companion to that of Raffaelle's:—

"Athens, after her Persian triumphs, adopted the philosophy of Ionia and the rhetoric of Sicily, and these studies became the patrimony of a city whose inhabitants, about 30,000 males, condensed within the period of a single life the genius of ages and millions. Our sense of the dignity of human nature is exalted by the simple recollection that Isocrates was the companion of Plato and Xenophon; that he assisted, perhaps with the historian Thucydides, at the first representations of the 'Œdipus' of Sophocles and the 'Iphigenia' of Euripides; and that his pupils, Æschines and Demosthenes, contended for the crown of patriotism in the presence of Aristotle, the master of Theophrastus, who taught at Athens with the founders of the Stoic and Epicurean sects. The ingenious youth of Attica enjoyed the benefits of their domestic education, which was communicated without envy to the rival cities. Two thousand disciples heard the lessons of Theophrastus; the schools of rhetoric must have been still more populous than those of philosophy, and a rapid succession of students diffused the fame of their teachers as far as the utmost limits of the Grecian language and name. Those limits were enlarged by the victories of Alexander; the arts of Athens survived her freedom and dominion; and the Greek colonies which the Macedonians planted in Egypt and scattered over Asia undertook long and frequent pilgrimages to worship the Muses in their favourite temple on the banks of the Ilissus. The Latin conquerors respectfully listened to the instructions of their subjects and captives; the names of Cicero and Horace were enrolled in the schools of Athens; and after the settlement of the Roman empire the natives of Italy, of Africa, and of Britain, conversed in the groves of the Academy with their fellow-students of the East. . . . .

"In the suburbs of the city the *Academy* of the Platonists, the *Lycæum* of the Peripatetics, the *Portico* of the Stoics, and the *Garden* of the Epicureans, were planted with trees and decorated with statues; and the philosophers, instead of being immured in a cloister, delivered their instructions in spacious and pleasant walks, which, at different hours, were consecrated to the exercises of the mind and body. The genius of the founders still lived in those venerable seats; the ambition of succeeding to the masters of human reason excited a generous emulation; and the merits of the candidates were determined on each vacancy by the free voices of an enlightened people. The Athenian professors were paid by their disciples: according to their mutual wants and abilities the price appears to have varied from a mina to a talent; and Isocrates himself, who derides the avarice of the Sophists, required, in his school of rhetoric, about thirty pounds from each of his hundred pupils. The wages of industry are just and honourable; yet the same Isocrates shed tears at the first receipt of a stipend; the Stoic might blush when he was hired to preach the contempt of money; and I should be sorry to discover that Aristotle or Plato so far degenerated from the example of Socrates as to exchange knowledge for gold. But some property of lands and houses was settled, by the permission of the laws and the legacies of deceased friends, on the philosophic chairs of Athens. Epicurus bequeathed to his disciples the gardens which he had purchased for eighty minæ, or two hundred and fifty pounds, with a fund sufficient for their frugal subsistence and monthly festivals; and the patrimony of Plato afforded an annual rent, which in eight centuries was gradually increased from three to one thousand pieces of gold."

The reader will find an instructive article on "The School of Athens during the Decline of the Roman Empire" in the first volume of the 'Journal of Education.'

WOLVES AND WOLF-HUNTING IN AMERICA.

[From a Correspondent.]

The forests are more or less infested with wolves in nearly every part of North America; and although they are of quite as large a size as any that are found upon the Old Continent, they are generally considered less savage and voracious. Not that they have any compassion upon a flock of innocent sheep when they fall in with one, but they are rarely known to attack the human species even when pressed by extreme hunger. Like the black bears that frequent the same forests, they are somewhat migratory in their habits, not always frequenting the same districts of country, but varying their haunts from time to time, the cause of which not even the oldest hunters themselves have been able to discover. Sometimes they are met with singly; while on other occasions they are found in parties of three or four, and sometimes to the extent of a dozen or twenty. I once fell in with a party of thirteen. It does not appear, however, that numbers adds much to their boldness or ferocity, for they will fly from a solitary traveller even when in packs. There are a few—a very few—instances upon record, where persons travelling through large tracts of the uninhabited woods have been chased by gangs of wolves. But in the few instances which I have heard narrated, the travellers were, without exception, I believe, mounted on horseback; consequently I have been led to conclude that the horse, and not the rider, was the object of their pursuit.

These animals are so great a pest in some of the *new* countries, that very few of the settlers venture upon keeping any sheep at all; for although the wolves may seem to have taken themselves off to some other district, they probably will return the following season, and commit the most wanton depredations. Sometimes they appear to destroy through the sheer malignancy of their nature; for in a single night a couple of wolves have been known to kill twenty or thirty sheep, and not taste a morsel, besides the blood, of more than a single victim. Their subsistence on the whole appears to be exceedingly precarious; and, if one might venture to judge from appearances, their lean and meagre figures would lead to the supposition that they but seldom manage to get a tolerable meal. The wild deer are continually subject to their rapacity; for although a stout buck can far outstrip them in point of speed, they will continue the pursuit for two or three days, or until the timid creature is literally hunted down from complete exhaustion and fatigue. In the closest pursuit they but rarely "give tongue," as the hunters express it, and when they do it is confined to a short harsh bark. "The wolf's long howl" is uttered when they are in their lone retreats, and I much doubt if a state of famine has anything to do with it, for on two or three occasions I have heard them in "full howl" when I was fully aware that the identical crew had committed frightful devastation upon some of our flocks of sheep during the preceding night. In several of the United States there is a government bounty upon their heads; so that in addition to the general enmity existing amongst the farmers against them, this bounty operates forcibly in bringing about their destruction. For this purpose some of the most experienced hunters place a considerable number of traps (the common double-spring trap, but of large dimensions) in those situations which they are known to haunt; covering them slightly with dry leaves, and leaving as little appearance as possible of anything having been disturbed. The traps are not chained or fastened to any tree or sapling, but to each trap is attached a chain of a few feet in length, at the extremity of which there are stout hooks placed triangularly, so that when a wolf is caught by the leg and he attempts to carry off the trap, one or other of the hooks is certain to lay hold of the root of a tree, or some other obstruction, before he has moved far with his inconvenient incumbrance. This precaution appears necessary, for the wolf is both shy and cunning; so that were the chain at all visible he would be more upon his guard. Deer are frequently caught in the wolf-traps; and what is very remarkable, the wolves are scarcely ever known to approach them when so situated. Notwithstanding this, some of the wolf-hunters take a live sheep and tie it to some young tree or bush, planting their traps all around it; but this plan, as far as I have been able to form an opinion, is by no means a successful one.

When a settlement or particular district of country has been suffering successive depredations from the wolves, the inhabitants will agree upon having a general wolf-hunt, and preliminaries are arranged accordingly. These hunts, however, but seldom take place except in those parts of the country where the ground is somewhat hilly; for where it is level an affair of this sort is attended with considerable danger. In the first place it is necessary to fix upon a central point,—a place into which the wolves are to be driven, and then destroyed. Either a conical-shaped eminence, or a piece of ground in the form of a basin or amphitheatre, is absolutely necessary, in order to ensure the safety of the hunters from the rifle-balls of those on the opposite side of the circle when the hunt is drawing to a close. According to the number of inhabitants that are expected to join in the hunt, so is the extent of ground regulated which is proposed to be surrounded or "driven." I have been engaged in wolf-hunts where the people assembled in sufficient numbers to "drive" a circle of forty or fifty miles in circumference. At the outset those who join in the hunt are formed into companies under their respective captains chosen from among themselves; the whole being arranged and superintended by superior officers previously appointed. The first and grand object is that of getting the line perfectly formed before the signal for advancing is given, which is no easy matter in dark and thick woods. When the moment for starting arrives a bugle is sounded, and every fifth or sixth man being provided with a horn or bugle, the signal is passed completely round the circle, from right to left, or from left to right, agreeably to previous arrangement; and when the blast is returned to the spot it first went forth from, the whole line advances towards the centre. It is generally arranged that not a shot shall be fired, except at bears, wolves, or panthers; but it is found exceedingly difficult to restrain a couple of thousand Backwoods riflemen from firing at deer, or almost anything else that happens to come in their way. It commonly happens that a portion of those who muster at one of those wolf-hunts cannot be supplied with fire-arms; in which case pitchforks, clubs, &c. are substituted, but rather as defensive weapons than weapons of offence, for there is little probability that either a bear or a wolf will quietly wait to be vulgarly knocked on the head like a cow or an ox! As the party advances, the persons forming the line of circumvallation gradually approach each other; but as some parts of the forest present more than ordinary obstructions, the persons in whose route such obstructions directly lay are either thrown out of their proper course, or else retarded so much in attempting to force their way through, that the regular line is apt to get disarranged and broken; in consequence of which, should any of the game be in the vicinity when this happens, they naturally rush through the opening, and so probably escape; not with impunity, however, for the rifle-balls from either side of the gap are showered after them like hail as soon as they have fairly cleared the ring, to the imminent danger of those who are struggling through the thicket in the rear. By the time that the circle has become narrowed to something like a mile across, the deer, which most probably are in considerable numbers, fly first in one direction and then in another; and if the smallest

opening is made in the line, they do not fail to dash through it. But as regards other animals this is not the case; for, guided by the noise from every quarter, they contrive to keep near the centre of the circle; and the consequence is that but few of them are seen until their limits become further circumscribed. The bears, taking time by the forelock, before the business comes to close quarters, scramble up such trees as seem the best calculated to afford them secure hiding-places; and the panthers (if any should be enclosed) imitate their example, or seek the cleft of some rock in which to hide themselves. The wolves, however, are no climbers, and are therefore obliged to remain upon *terra firma;* but should there be any particularly thick underwood, they endeavour to hide themselves as well as they can until the hunters close in and they are driven from their lairs.

I before observed that it was necessary, for the safety of the hunters, that there should be a hill, or a basin of ground, where the hunt was to close; for when the parties have closed in on every side until their victims are hemmed within a circle of three hundred yards in diameter, or even less, the balls fired from one side of the circle would endanger the lives of those on the side opposite; whereas if a small hill has been selected as the point where the principal scene of action is to take place, the hunters may fire up its opposite sides without at all endangering the safety of each other. The same rule will also apply to a hollow or basin of land; for as the wolves will keep pretty much in the centre or bottom of it, they may be shot from the ridges above without almost any chance of accident happening to the people on the opposite slope. I scarcely know how it happens, but I do not recollect having attended one of those general hunts where a considerable number of the wolves did not escape. Either they lurked under some shelving rock, or some recumbent tree, until their destroyers had passed, and then sneaked away, or else such has been the impetuosity of a portion of the young and ungovernable hunters, that they have dashed forward into the centre of the ring in such a manner that it became utterly impossible for the rest of the party to use their fire-arms without risking the lives of the headstrong young republicans. If, however, by any mismanagement, many of the wolves escape, the object of the settlers is gained nearly as effectually as if they had all been destroyed (except as regards the bounty upon their heads); for they get such a complete scaring, that those which escape are never known to make their appearance again in the same vicinity, "under any consideration."

Geographical Science.—It cannot be maintained that a pursuit which has so immediately for its object the extension of knowledge to ourselves, and the communication of the blessings which, as Europeans, we enjoy, to a large portion of the human race—now in a state, more or less, of comparative barbarism—is without its charms. The world, we may truly say, is all before us;—we have only to go a few steps from our own doors, and we shall never fail to find objects of research calculated to excite our curiosity and reward our endeavours to benefit mankind. The calculating utilitarian, and the enthusiastic philanthropist,—the exact mathematician, and the practical statesman,—here meet upon the same ground. The pursuits of geography may not, perhaps, be so tangible or so seductive as some others—as, for example, those of the geologist; but whilst they have no prejudice to encounter, no jealousy of the subversion of supposed truths to fight against, no arbitrary systems to build up or to dislodge, they contribute more immediately to enlarge the sphere of our observations;—they tend more directly to increase the happiness and improve the moral welfare of our fellow-creatures;—they give us a deeper and more accurate insight into the history of man—of man, too, in all the diversified stages of civilization;—they teach us to be contented with our own lot, and to bless Providence for the blessings with which we are surrounded;—they excite all the best sensibilities of our nature, by bringing us into contact with savages who can scarcely count upon their fingers, or who with difficulty find wherewithal to supply the merest necessities of life from the weeds of the field, or from the inhabitants of the air, the forest, or the deep; we are gratified by the reflection, that, whilst we introduce our own better habits and better principles to some nations, we are weaning others, if such there be, from the horrors of cannibalism; and whilst we are pointing out to our merchants new points of the globe to which they may steer, we are the pioneers to guide them in safety through the shoals, by which they were endangered, on the shores which they have been in the habit of frequenting. In an age, too, when the exact sciences are more than ever cultivated—when in all our pursuits, moral, political, statistical, and purely scientific, we are more than ever led to insist upon facts and the most rigid experiment, Geography lays in its claim with confidence to its full share of public attention and support. It is that science which, more than all others, is founded upon facts, and upon facts alone: it admits of no theory, no hypothesis, no analogy, no metaphysical deductions, on why or wherefore. Analogies may indeed be discovered between one continent and another—one system of mountains and another—one range of steppes and another—one line of coast and another—one great fluvial basin and another—one cluster of islands and another—one great continent and another; but none of those can be counted upon *à priori.* We must suppose nothing; we must prophesy nothing; nothing must be taken for granted. Every individual spot must be subjected to the test of local observation—must be measured upon the earth—must be measured in the sky, by night and by day: its relative and its absolute position must be fixed upon unerring data. And these are the principles which mainly distinguish the geographical pursuits of the present age from those of the critical and learned geographers of the last.—*Address to the Royal Geographical Society,* by W. R. Hamilton, Esq., F.R.S., President.

Poultry and Eggs.—The public are not perhaps generally aware that a very large portion of the poultry and eggs produced in this district find their way to the London market. The rapid communication which is now afforded to all parts of the country by means of the steam-vessel and steam-stead, has in fact completely revolutionized the provision trade of the district, and local consumption or local demand has become almost a matter of secondary import. On Wednesday last there were two wholesale egg-merchants in our poultry-market, who purchased most extensively at an average of 4½*d.* per dozen; and it is understood that, but for the outlet afforded in this manner, the immense supply would have depressed the article to 3*d.* or 3½*d.* per dozen. These eggs are usually conveyed to Carlisle, where they are sold to the Newcastle dealers, under whose care they are whisked along the railroad to the latter place, and then shipped in the Newcastle steamers to London, which usually perform the passage in thirty hours. The package and land carriage of ware so brittle is not the least important part of the business. Occasionally the eggs are put into boxes in the open market, but the most frequent mode is to place a layer of straw in the bottom of the cart, and then cover it with eggs, and so closely are these paved, that it is scarcely possible to insert the bulk of a bean in any part. This done, another stratum of straw and another of eggs are added, and so on until the body of the cart is filled; and so compactly is the mass built together, that you may place a lading of meal on the top without the slightest injury to the cargo below. In this way many hundred dozens are exported, and the damage at unpacking will not amount to more than a score in the total lot. Hens and pullets, too, have been extensively purchased by the Edinburgh carriers at from 1*s.* to 1*s.* 5*d.* per head. These are carefully fed on the road, and either supply the Edinburgh market or find their way alive to the market of Leadenhall in London, by the Edinburgh and London steamers. The long travel, instead of injuring the condition, acts as a species of stall-feeding to the feathered bipeds, and they generally leave a handsome profit behind.—*Dumfries Courier.*

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